

## **Pedagogical and Enlightening Views of Eastern Thinkers on the Formation of Musical Culture**

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**Abstract:** This article discusses the popularization of musical culture and the role of enlighteners in the musical culture of Eastern thinkers. In addition, an analysis was made of the work carried out in Uzbekistan to form a musical culture in the minds of students.

**Keywords:** Music, culture, art, teacher, student, education, melody, melody.

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Over the past period, more than forty decrees and resolutions have been adopted aimed at improving and further strengthening the spiritual environment in our country, further developing culture and art, recognizing and encouraging the work of creative people, their material and spiritual support. These documents include, first of all, a radical reform of the management of the industry, strengthening the material and technical base of cultural and art institutions, the selection and placement of personnel with modern managerial knowledge, training, education, advanced training of managers and the solution of pressing issues, such as training the industry as a true fanatic, have been identified as a key goal and priority. Critical analysis of the content of the work done over the years of independence on the development of our national culture and art, in-depth study and, on this basis, the reform and improvement of the management system, the manifestation of culture and art in society and the life of our people. The need to pay particular attention to critical aspects, such as the rational use of the huge role played by style, was considered as a key issue on the agenda.

Today in New Uzbekistan much attention is paid to musical culture. Even apart from institutions of culture and art, general education schools carry out significant work to develop musical culture and teach students how to sound music. Only Decree of the President of the Republic of Uzbekistan "On additional measures for the further development of culture and art" No. PP-112 dated February 2, 2022 to attract young people to cultural centers, competitions, festivals to identify talented youth, support creative youth, improve the level of cultural and leisure services of the population, especially those living in remote areas, organize theatrical, circus and other types of cultural events and concerts in all regions of the country, systematically organize entertainment events, search for and support talented young performers in the field of culture and art, textbooks of folk instruments, music collections and preparation of educational institutions - the creation of an integral system of methodological literature, lessons of instrumental performance under the motto "My life is accompanied by an instrument" within the framework of educational hours in music. In order to organize meaningful extracurricular activities of students, organize active circles in the field of folk music, fine and applied arts, needlework carry targeted assignments.

Turning to the origins, finding "roots" will help give new strength to the development of our society, educating the younger generation in the spirit of love and pride in our people, in its glorious history. Education by history, which forms the historical consciousness of the people, is now moving to the fore.

Spiritual revival presupposes, first of all, the restoration and return to the people of the entire wealth of scientific ideas that were accumulated in the past. The Law of the Republic of Uzbekistan “On Education” emphasizes the following: “The Republic of Uzbekistan pursues a state policy in the field of education, taking into account universal values, historical experience, centuries-old scientific and cultural traditions ... Education includes training and education and aims to develop the intellectual and scientific potential of the republic, the formation a comprehensively developed personality, aware of his responsibility to society, family, and the state.

The history of the origin and development of the Turkic-speaking peoples has long attracted the attention of scientists of various sciences: historians, philosophers, geographers, ethnographers, philologists, psychologists, teachers, musicologists, linguists and others, and has been the subject of special scientific research.

Historical sources testify to the common origin of all Turkic-speaking peoples, their common root, which determines a significant similarity in the way of life, traditions, language, dreams and aspirations of fellow tribesmen.

The Turkic tribes, like all others in the world, developed in a spiral, undergoing periods of “ups” and “downs” at different stages of life.

And life itself has convincingly proved that every Turkic-speaking people, having common cultural, historical and anthropological roots, a common religion, similarities in the way of life that has developed over the centuries, national traditions, language - the basis, has the right to choose its own path of development and improvement. In our time, in the 21st century, all Turkic-speaking peoples, defending their independence and independence, take their place among other peoples of the civilized world.

However, there is something that unites and unites these peoples at all times, unites them with common roots of their glorious history - this is an invaluable spiritual heritage of outstanding scientists and educators of the past, which today specialists of any branch of knowledge convey to the consciousness and feelings of the younger generations.

How did the worldview of the Turkic-speaking peoples develop? What factors contributed to its formation and enrichment?

First of all, of course, this is the environment in which they lived and worked, the political system, the nature of government, the features of their native land, its history, geography, natural resources, trade and other ties with other countries and peoples.

Folk wisdom and an invaluable treasury of knowledge played an important role in enriching the worldview of the Turkic-speaking peoples that has been developing over the centuries.

At the origins of which stood our great ancestors, whose names are known all over the world.

We are convinced that in our time it is especially necessary to highly appreciate the spiritual heritage of outstanding ancestors, regardless of which Turkic-speaking tribe they come from, to penetrate into the essence of this heritage, to select from it the best, most valuable, which has passed through the centuries and has not lost its significance. It is necessary to understand its huge role in shaping and enriching the worldview of the Turkic-speaking peoples - a holistic, constantly developing system of world views, the laws of its development, phenomena and processes occurring in nature and society, about the special purpose of a reasonable person, his virtuous qualities, about the conditions necessary for implementation of the hopes and aspirations of the best people of all generations about Peace, Equality, Justice, Happiness.

In the 30 years that have passed since the day of Independence, the Republic of Uzbekistan - a free, sovereign state - has made significant progress on the path of renewal and progress. Independence gave the Uzbek people the opportunity to re-evaluate their historical heritage, revive national pride, their culture and traditions, faith, language and spirituality, became an

impetus for the development of national thinking, strengthening feelings of patriotism, love for the Motherland.

Great successes have been achieved in various spheres of our society. Of particular value among them is the revival of spirituality, the desire to study, comprehend, evaluate the invaluable spiritual heritage of our outstanding ancestors - encyclopedic scientists, thinkers, poets of the Middle Ages of the East, which, having passed through the centuries, not only has not lost its value, but has acquired special significance today.

One of such scientists-encyclopedists of the medieval East, its first Turkologist was the author of the immortal work "Divanu lugatu it Turk" ("Dictionary of Turkic languages") Mahmud Kashgari.

Familiarization with the works of Mahmud Kashgari, penetration into the essence of his ideas and moral instructions causes not only a feeling of reverence and gratitude, but also surprise. How could such amazing views and beliefs that remain relevant in our time, in the conditions of a very complex, contradictory feudal society, appear in such distant times from us?

It is amazing that in such distant times the scientist managed to "step over the centuries" and give his descendants wise advice and instructions.

Different aspects of the worldview of Mahmud Kashgari were the subject of a special study of domestic and foreign researchers, namely V. I. Aslanov, V. V. Bartold, T. N. Garipov, A. M. Demirchizade, P. K. Karaev, S.G.Klyashtorny, A.I.Kononov, B.Oruzbaev, G.Nigmatov and others.

So, for example, S.G.Klyashtorny considers the work of Mahmud Kashgari in connection with the peculiarities of the Karakhanid era, in which he lived and created his "Dictionary", A.Kononov gives a general description of this work, M.Sh.Shiraliyev and M.Sh .Ragimov consider the features of the "Dictionary" from the standpoint of dialectology, B.Usmanalieva and B.Oruzbaev from the standpoint of lexicology, O.Karaev - history, etc.

The life of this amazing person and outstanding scientist is not covered enough. More complete and, as it seems to us, convincing data about his life, origin, childhood, youth, his formation as a scientific educator - can be gleaned from his teaching - a mirror that reflects the views and beliefs of a scientist, addressed not only to descendants, but also to contemporaries .

Mahmud Kashgari was born between 1029 and 1038 in the village of Opal in Kashgar, into a family belonging to the Karakhanid nobility.

Belonging to the highest nobility gives confidence that Mahmud Kashgari had excellent opportunities to receive the highest education and upbringing. He, being engaged in the most diverse, but already existing areas of scientific research, was an encyclopedic scientist. The very content of his work is a confirmation of his versatile interests and the subject of deep scientific research. Mahmud Kashgari made his invaluable contribution to the formation of many sciences - philosophy, the history of the country, and especially the history of the emergence and development of the Turkic peoples, their settlement, lifestyle, culture, national traditions, and language.

We believe that the love for his Karakhanid state, the Turkic-speaking peoples, his native "purest" and beautiful language, the desire to reveal its merits and even superiority over other languages, to promote its further development, prompted him to write the "Dictionary" - the book of his whole life.

He wanted (and he brilliantly succeeded in doing this) to create such a "Dictionary", which would not only give the correct interpretation of words, teach their correct pronunciation and spelling, but also enrich with information about the state of the Karakhanids, its origin, development, about the features of the territory it occupies, about the peoples inhabiting it, their history, way of life, traditions, folklore, culture, ethnography, taught to live rationally, morally.

The sources for the creation of the “Dictionary” of M. Kashgari were his encyclopedic education, the scientific and poetic heritage of the outstanding encyclopedic scientists of the medieval East - Khorezmi, Farabi, Beruni, Ibn Sina, Omar Khayam, whose views he shared and developed further, communication with major scientists of his time, the oral art of the Turkic-speaking peoples, the advice and instructions of the sages, the most valuable materials collected by him in his many years of travels through the lands of the Turkic tribes.

In his “Dictionary” Mahmud Kashgari wrote: “Although I come from the Turks, who speak the purest language, who occupy the very first place by origin and genus, I came across all these villages, the steppes of the Turks. I completely imprinted in my mind the lively and rhymed speech of the Turks (Karakhanid or Khakan), Turkmen, Oghuz, Chigil, Yagma, Kyrgyz. This book - after so much study and searching - I have written in the most elegant way, in the clearest language. I gave the name to this composition “Divan lugat it-turk”.

“I compiled this book,” continues Mahmud Kashgari, “by arranging the words in the order of letters into syllables, decorating it with wise sayings, rhymed prose, proverbs, verses and prose. He put each word in its proper place, so that the aspirant to knowledge would find it in its place.

“Dictionary of Turkic languages” by Mahmud Kashgari contains, according to the Turkologist A.N. Nikonov, numerous phonetic, morphological, syntactic observations, presented, as a rule, in comparative terms. In terms of the richness of content, “Dictionary” by Mahmud Kashgari is a unique work, which contains vocabulary indicating tribal affiliation, information about the settlement of Turkic tribes, classification of Turkic languages, information on Turkic historical phonetics and grammar, information on history, ethnography, geography, poetry and folklore of the Turks, the oldest Turkic map of the world.

K. Seidanov notes: “Along with the usual vocabulary for the dictionary, it includes samples of oral poetic creativity: ritual songs, folk lyrics, excerpts of poetic content, proverbs and sayings. “Dictionary” contributed to the systematization of languages, their further development, influenced the work of many poets.

I would like to note one more valuable advantage of the “Dictionary of Turkic languages” by Mahmud Kashgari, revealed by us in the process of a specially conducted scientific and pedagogical research - its educational and educational orientation. The sayings of the sages contained in it and the teachings of the author himself carry exceptionally great opportunities for shaping the consciousness and behavior of our contemporaries.

“My son takes good advice, acquires dignity and perfection among the people, be a true scholar, spread your knowledge”. His wise instructions are very valuable for us: “If you have a high position, make your character attractive, pay tribute to the rulers, take the affairs of the people to heart”, “attach importance to morality, upbringing of a person”. He taught to listen to the advice and instructions of older people who have knowledge and experience.

His views on friendship between people, mutual understanding and mutual assistance are also of great value. These relationships are very necessary today for each of us, and this is the great educational potential of the views of the scientist-educator.

Mahmud Kashgari was very fond of his homeland - the Karakhanid state, his people, dreamed of its happy future, preached the need to fight for independence and happiness for everyone.

The spiritual heritage of our great ancestor, scientist and educator, wise mentor Mahmud Kashgari is the richest asset for our contemporaries.

The scientific and pedagogical views of the thinkers-encyclopedists of the East stemmed from their ideas about specific ways of knowing and teaching the younger generations. Their views reflected both the ideas of the philosophers of the ancient world, primarily Plato, Aristotle and their followers, as well as those developed on this basis and clothed in the conditions of the ideology of Islam in a specific outer shell, causing new approaches to learning and forms of thinking.

As for the period of formation and flourishing of musical and pedagogical thought in the East, it was associated with a period of intensive creative assimilation of the heritage of antiquity. The reworking of the latter was the most important prerequisite for the emergence of a trend that was characterized by the emergence of mythological, cosmological and astrological ideas of the Pythagorean School on new soil. This trend is most clearly represented by treatises on music by the Arab philosopher al-Kindi (c. 801-870).

Full name al-Kindi-Abu Yusuf ibi Ishak ibn as-Sabah. His contemporaries gave him an honorary title – “Abul hukamo” (father of thinkers) and “failasuf al-arab” (philosopher of the Arabs). Al-Kindi wrote nine treatises on music, of which five have survived to this day, including “Basic Information on Music”, “On Melody”, “The Book Necessary for Composing Melodies” and others.

The folk pedagogy of Central Asia is a synthesis of progressive pedagogical thought, which has been formed over many centuries into a democratic school, which has formed a person, armed him with scientific and vital knowledge. Folk educators had at their disposal numerous means, methods and techniques of teaching, preparing the younger generation for an independent working life.

In the natural science works of the thinkers of the East, a serious interest is revealed in various aspects of scientific knowledge, mental development and human education. In the views of Khorezmi, Kindi, Farabi, Beruni, Ibn Sina, Omar Khayyam, Tusi, Navoi, Babur and their followers, much attention was paid to the problems of educating and educating young people. Without a deep understanding and awareness of this fact, it is impossible to understand the features of the development of scientific and pedagogical thought in the Near and Middle East.

In general, reliance on the richest pedagogical and theoretical heritage of the thinkers of the medieval East, in our opinion, allows us to improve the national basis of pedagogy in educational institutions of Uzbekistan, contributes to the education of a harmoniously developed personality, which is the main task of the entire educational and educational system of the independent Republic of Uzbekistan.

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